

A
SPECIMEN

OF 865.aaa.34.

TRUE PHILOSOPHY;

IN A

DISCOURSE

ON

GENESIS

The First CHAPTER and the First VERSE.

BY ARTH^R. COLLIER,
Rector of *Langford Magna*, near *Sarum*, *Wilt.*

Not improper to be bound up with His
CLAVIS UNIVERSALIS.

I Tim. vi. 20.

O Timothy, Keep that which is committed by Trust, Avoiding profane and vainlings, and Oppositions of Science, called.

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I Cannot send this imperfect Essay into the World, without acquainting my Reader, both why it is so imperfect; and why I send it abroad as it is.

And First it is, as he will find it; because it is only design'd as an Introduction, to a much larger Work, which I reserve as the great Imployment of my Life; and, which probably will not see the Light till after my Decease, viz. *A Body of Christian Knowledge or Theology, consisting of Observations, Notes, Paraphrases, and Explications of all the most considerable Passages in the Word of God.* And also, because as little as it is, consider'd as an Introduction, to the Great Mystery of Godliness; yet consider'd as a Subject distinct by it self, is no less than a whole System or Compendium of general Knowledge or Philosophy: And I suppose, I need not tell

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my Reader, the particular Reason, why he is not to expect from my Management, any more than an Imperfect Essay, towards so great a Work.

But why, you'll say, should I send it abroad, before the Body which it belongs to? Why, I answer, because of every thing before mention'd.

As First, because I have done my Best; and if I stay ever so long, I don't think I can mend it.

Secondly, Because 'tis an Introduction to a Work, which I take to be of the highest Importance to be well consider'd; and therefore I am inclin'd to Hope, that this short Discourse, by resting a while, and even dying, in the Reader's Mind, may more effectually prepare the Way, for the Reception of what is designed to follow, than if it only stood as a little Part of the Whole.

And lastly, Because it is indeed a Subject by it self, as I hinted before; And therefore, bating my imperfect Management of it, may as properly appear, as a
Noun

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Noun-Substantive by it self, as any other System of Reason or Philosophy.

If these are not Reasons enough to content my Reader, He may further be pleased to know, That I have a great many more; tho' these are all that I shall mention, before I know for certain, How He and I shall agree, with regard to the Truth of this Little Specimen.

GENESIS



GENESIS, Chap. i. Ver. 1.

Ἐν Ἀρχῇ ἐποίησεν ὁ Θεὸς τὸν οὐρανὸν καὶ τὴν γῆν.

*In the beginning God created the Heaven
and the Earth.*

IN *the Beginning*——What is this *Beginning*? Is it only a Word of a common Meaning; And as if it had been said, that when *God began* to make or create the World, He *began* to Create the World? or that he began, *before* he made an End of his Work? This seems to be but poor and bald. But do's it not rather signify the very *Contrary* to this? Namely, that God did *not* begin before he made an End; but rather that he Ended, in the *Act* or *Instant* of his Beginning? This is something nobler than the Former, and may, for ought I know, be the very Truth of the *Fact*, with regard to that Work of God which is properly called *Creation*, or
Pro-

Production from *nothing*; At least it may be true in a certain tolerable Sense, but which I need not here be careful to distinguish. But, whatever be the Truth of this Proposition, that God made All things in an Instant, it does not seem to be the Truth deliver'd to us in the *Text*, nor indeed to be any Meaning which the Words will naturally bear. Nevertheless, if another Person has any Fondness for this Sense of the Words, I am content to admit as a *Remote*, and *Distant*, and *Consequential* Meaning of them, provided He otherwise makes it *good*, or proves it to be *True*, from plain Reason or Scripture.

But some there are, perhaps, who understand no more by this Phrase, *In the Beginning*, than a Word of Course, a common *Imprimis*, at the Beginning of a Narration. Well; Let those who can sit down with this, be contented to know no more. For my part, I have otherwise used my self to read and understand the Word of God. And here, not to hold my Reader in Suspence, I will tell him by what *Rule* I intend to proceed in the following Pages.

Being

Pet. i.
20.

Being told by St. *Peter*, that the Words of Scripture are not of any Single, or *Private*, or peculiar Interpretation, I have formed to my self this general Rule or Method of understanding them ; namely, *to take as much into the Compass of every Passage therein contained, as the Words will fairly bear, or is consistent with, and not contradictory to other parts of the same.*

And now methinks, These plain and simple Words of *Moses*, are like the *Flaming Sword*, which turneth every way ; or like some wonderful *Mirror*, which in every new point of View, exhibits a new World : that is, without a Metaphor, they seem to contain a Summary of the *whole* Object of Science, both *Divine* and *Human, Theological* and *Philosophical*.

In the *First* of these Respects, It may be called the Summary of the *Bible*. And here I make no doubt, but This is that very Passage, which is pointed at or referred to, by the *Psalmist*, and after him by
 Psal. xl.
 Heb. x. 7. the *Apostle* to the *Hebrews*, under the Character of *κεφαλὴς βιβλίου* ; which, tho' translated the *Volume*, is indeed properly the *Capitulary*, Sum or Substance of the
 Volume

Volume which we call the Bible. And, *where* can we so probably seek or expect to find such a Summary of the Whole, as in the *First* or *Initial* Words of it? It being the usual Method of the best Writers, to begin their Work with some General or Universal Proposition, which contains or implies the whole of what follows, and may be called the *Text* or *Key-Note* to the whole Composition.

Now it is said in the afore-cited Text of the *Psalmist*, as applied by the *Apostle*, that this κεφαλὴς βιβλίου is written of the *Son of God*. And we *Christians* especially cannot well be ignorant, that his *mediatorial Office* between God and his Rational Creatures, is the great Subject or Substance of the Book of God.

Here then, let us look attentively, and we need not doubt but we shall find *Him* spoken of. The words, once more, are these ; Εἰς Ἀρχὴν ἐποίησεν ὁ Θεὸς τὸν οὐρανὸν καὶ τὴν γῆν. In *Latin* thus, *In principio Creavit Deus*. — And lastly in *English*, (unless we will be content with a mere *Imprimis*) thus, “God made the Heaven and the Earth in *“something”*, for which we want a Name ;

B

that

that is, *in* and *by*, and *through* some other Being, or Person, *different* both from God the Maker, and the things spoken of to have been *made*. And what, or who, can this *Third*, or *middle* Being, or Person be, but the Being we are in *Quest* of, viz. *the only Begotten Son of God*? In and By whom, we are so frequently told in Scripture, that God the Father Created all Things; And who is so often Distinguished by the word 'Αρχή, and even 'Αρχή τῆς 'Κτίσεως

+ Col. xvi.

18.

τῷ Θεῷ, as by his proper *Name* and *Character*?

Rev. i. 8,

3, 4

See particularly, *Deut.* 33. 27. LXX.

Joh. xvii.

3.

This is eternal Life, to know thee the only true God, and Jesus Christ whom thou hast sent. The Father, who is the First or principal; the Son, as the secondary or immediate Cause, or Creator of All things.

But now, whereas the language of Scripture generally runs thus, that God, even the Father, Created all things *By* or *Through* his Son; we are told *by Moses*, in the Words we are now upon, that God made all things *in* his Son; which Particle *In*, tho'

+ Colossians, I. 15-18.

tho' it very frequently stands for *By* or *Through*, yet we all know, has a *peculiar* and *primary* signification of its own. And this therefore I take to be the *primary* sense of these words of *Moses*; as if he had said in words at Length, that God did not only make or create all things *By* or *Through* his Son, as being his *immediate* Agent, but also that they were made, that is, that they now Exist *in* him, as in their more immediate *support* or *substance*. For, as we are told by the *Psalmist*, that in *Wisdom* he made them all, which *Wisdom* of God is generally understood to be the *Son* of God, who is also frequently elsewhere called by *this*, as by his *proper* Name; so, we are told by St. *Paul*, that he is *before* Col. i. 16, 17. *all Things, and in him all things Consist*, or Also, Heb. i. 3. *have their Being*. And therefore, he being That he upholdeth all things. the immediate Maker or Creator of all Things, we may justly apply to him, the Words spoken by St. *Paul*, concerning God *indefinitely*, viz. that *in him we live and move, and have our Being*. And the Acts xvii. 28. *reason* is the same for *Both*. For if we Exist in God, *because* we are made by him, we must believe that we Exist more *im-*

mediately in the Son, being told, as in the *Text*, that God made us, and all things, *by* and *in* his Son.

Here then we find these Words of *Moses*, to be not only an Abstract of the *Bible*, or of what is called *Theological* Knowledge, but is also a summary of *pure Reason*, or *Philosophy*. For he that is the *Ἀρχὴ τῆς Κτίσεως*, the *Archè* of the whole Creation, must needs, in some proper Sense, be the *Subject* or *Object* of all that is called *Science*. For, as from Gods creating all things 'Εν Ἀρχῇ, or in his Son, we have seen it necessary to *Infer*, that all things *Exist* in him; so here, it is Evident at first view, that, if all things Exist in him, then the true way of *Contemplating* or *Considering* the Being of all things, must be to consider them *as* Existing in the Son.

But every thing in its own *Order*. For, tho' the Heaven and the Earth, and all things therein Contained, do *actually* Exist in him; yet they are not all to be Considered, as every one Existing *immediately* in him; or, as we may say, all at the *same distance* from him; but, at several *Distances* or *Projections* from him, according, or in Proportion,

Proportion, to their several *Kinds, Essential Differences, or Perfections*. For, tho' we willingly receive it as the *principal* meaning of the Words, that he made all things in his Son; yet, as we may otherwise learn, both from *Reason* and *Sense*, that *some things* Exist in *others*, we see no reason, why we may not take the Benefit of the *Grammatical* Form of Speaking observable in the Words themselves; where it is not said, *Εν τῇ Ἀρχῇ*, or in The *Archè*, but simply *Ἐν Ἀρχῇ* without the particle *τῇ*, as if it had been translated, God made Heaven and Earth in *an* *Archè*. And so, the whole sense of it may be *thus* Expressed. God made the World in *general* in *the Archè* his Son; and every thing in *particular*, each in its own proper, or immediate *Archè*.

So that, as on *one* Hand, we may observe (as in Analogy to the *Apostles* Words,) that, tho' there are *many* Persons and things, both in Heaven and Earth, which are called *Archai* or *Substances*; yet they all terminate and exist in *One*, viz. the Son of God, who is the *Ἀρχὴ τῆς κτίσεως*, or substance of the whole Creation: so, on the *other* hand,

1 Cor.
viii. 5.

hand, it may be said with truth, but in a secondary Sense, that tho' all things in general, Exist in *one common substance* ; yet, there are *many substances*, both in Heaven and Earth, which, with respect *one to the other*, may not improperly be called by this *sacred Name*.

Here then we have *but one*, and yet *many* Substances, which, how mystically soever it may sound to those, who have never considered the Text in this Light, or thought at all in this Way ; yet, that there *is* such a way of Speaking, or, that it is not *really* a Contradiction, I shou'd think I might Appeal to the common Notions of all, especially of all those, who have ever Converged in what is called *Philosophy*. For, what is more familiarly known amongst Men, than the Doctrine and Distinction of *Substance* and *Accident* ? Or, what is more obvious to common Observation, than that, what is an Accident to *one substance*, may be a substance to *another Accident* ? And, what so proper *Language* in this Case, as to say, that, how *far so ever* this Projection of Substances may be carried, yet still there is but *one substance*, viz. the *First* ? For

For Instance. Suppose a piece of matter, called *Canvass*, with the Picture of a *Man* upon it. What is this Man but an *Accident* of this *Colour*? And, what is this *Colour*, but an *Accident* of this *Canvass*? The *Colour* then is the Substance of the *Accident-Man*, and the *Canvass* is the Substance of the *Accident-Colour*; and where now is the *mystery* of saying in this Case, that there is but one Substance, viz. the *Canvass*?

Now this, I say, is a very near Resemblance of the Relation of *Inexistence*, which all Creatures, both in Heaven and Earth, bear *in their several Orders*, to one another, and *All* to the *first Being* or substance, which in the *Text* is called, or supposed to be, the *Son of God*.

But this is an Instance of but *one sort* of Accidents, which may be called *inherent* or *fixed*. There are others that are *moveable*, and, for want of a better Name, may be called *adhering* Accidents; whose manner of Existence, seems to me to be something *more* expressive of the Point which I wou'd here Explain. Now under this Distinction I shall mention *two* several Instances;

Instances; which, tho' indeed very different from each other, in some respects; yet agree well enough in the *Genus* I have placed them under, namely of *Adherent* or *moveable-Accidents*.

The *First* of these shall be of the Object or Image, which is seen upon a Piece of Paper, in a *Camera Obscura*, which is too well known in the learned World, to need a more particular Description.

On this Paper, we are supposed to see, an *Exact similitude* of several Objects, which are called *External*; that is, of every Object *without* the *Camera*, which lies in a right Line, and at certain distances from the *Glass*, through which the Light is admitted. In a Word, we see a *green Field* or *Meadow*, in which there grazeth a *Cow*; on the Back of which *Cow* (as is usual at a certain Season of the Year) there stands or walks, a *Bird* called a *Jack-Daw*.

Now here again, are several Substances, and yet but one Substance; *viz.* the *Paper*: with regard to which, the others are no more than Accidents, as all Existing *in* or *on*, the said Paper.

But

But yet, every one in its own order. *First* the Paper; *secondly* the green Field; *thirdly* the Cow; *fourthly* the Bird: *that* is, the Bird on the Cow, the Cow on the Field, and the Field, (*together with the whole scene*) on the Paper.

But the *truth* of the matter is; there is *more* in this, as indeed in every Instance of this kind, than what *properly* belongs to the Distinction I am *here* upon. That is, we have here an Instance of *both Kinds* of Accidents in one view, as well the *Fixed* as the *Moveable*. And therefore, I wou'd beg leave to *reconsider* them *both together*.

In this View then, instead of *Three*, we have *more than double* that Number of Accidents to take notice of; which all exist in, (that is, *in* or *on*) the *one* Common Substance, *viz.* the Paper; but yet not all *Immediately*, but at several *Distances*, or *Projections*, one *in* another; till we come to the *Last*, which, in this Account, must pass for a *pure* or *simple* Accident.

As First, The Colour or Whiteness of the Paper. *Secondly*, the Field; *Thirdly*, the Colour of the Field; *Fourthly*, The Cow. *Fifthly*, the Colour of the Cow. *Sixthly*,

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the

the Bird; *Seventhly*, the Colour of the Bird.

And here likewise we have just the *same Number of Substances* : Only with *this Difference*, that the *Paper*, as being the *Common Substance* of all the others, has a right to be called the *one Substance* of the *Whole* ; or, as I may say, to *boast it self against* the others, calling them by the *Name of Accidents*. For, as the *Whiteness* is an Accident of *Inhesion* of the *Paper*, it is the proper or immediate *Substance* of the *Field*, &c. till we come to the *Last*, *viz.* the *Colour of the Bird*, which being *necessarily*, an Accident, must *as necessarily* be consider'd as a *pure* or *simple* Accident ; *otherwise* it would be a *Contradiction in terms* to call it the *Last* in order.

My *other Instance* of a *like* kind with the Former, is that of an object Appearing in a *Looking-Glass* : wherein, we see a whole visible World, with all its Motions Distances, Proportions, &c. so exactly *like* the World which we usually call *External*, that, some ingenious Persons have contended it to be the *same*. But, as such as these are *too* ingenious and subtle for me to take hold of, I must desire their Excuse if

if I turn from them to those, who are willing to grant what these deny; *namely*, that *one* and *one* make *two*, and *not* one; that things *different* are *not the same*; that *East* is not *West*, nor the *right Hand* the *left*, &c. From all, or either of which Principles it follows, that the Objects seen, as in the Glass, are not the same with those which are called External; for which also I refer my Reader, to a little Book of mine, intitled, *Clavis Universalis*, pag. 25. And now my Instance is this.

In the *Glass* I behold an *expanded*, or an *out-stretched Space*. In this Space, I see a bright circular Spot or Figure, which we call the Image of the *Moon*, or, if I may have leave to coin a Word, an *Imagic* or *Iconic Moon*. Now here I perceive *four* several Things, the *Glass*; the *Expansum* or *Space*; the *Body* or *Matter* of what we call the Moon; And *lastly*, the *Colour* of the said Moon: And these, considered *Logically*, that is, 'Εν Αεχῇ, will stand in this Order; the *Colour* as existing in the *Moon*, the *Moon* in the *Expansum*, and the *Expansum* in the *Glass*.

In *this likewise*, may be seen the *Paper* before-mention'd, in the *Camera Obscura*; which *Paper*, must now be no longer considered as the *First*, or *one common Substance* of the Rest, but only as one *intermediate* Link of the Chain; that is, as existing *in* the Space or Expansion; which Expansion exists *immediately in* the Glass. In this view then, the Glass, is now become the *Staple on* which the whole Chain depends; or, the one common Substance of *nine* several Accidents, *Eight of which* are as properly *Substances* to *other* Accidents in their Order, as the *First* is to them *All*.

I am very sensible, that to much the greater part of my Readers, I shall here seem to talk the most egregious *Nonsense* that ever blotted a poor innocent piece of Paper. But, as I cannot be more sure than I am, that they won't be able to *prove it*; so, after using my whole Endeavour to be as plain in *Words* as I can (for which I dare appeal even to *themselves*) I can add no more to them, than that I am extremely sorry, that I can *no otherwise* help their Want of Understanding.

Now

Now, the Drift of all this is to prepare my intelligent Reader, not to lift his Foot *too high*, in taking the *Two following steps*, (for this, we all know, is as sure a Means of Falling, as not lifting it high enough;) For now, there are *but* Two Degrees more, before we come to the Αρχή Αρχών , the *Beginning of Beginnings*, the *Common Center* or *Substance* of the Universe. But in truth, How intelligent soever I would willingly suppose my Reader in this place; yet I cannot proceed with a Quiet Mind, 'till I have told him, that unless he has *perused*, and seen the *Evidence* of the *Little Book* before-mention'd (which, except a single passage or two in Dr. *Berkley's Three Dialogues*, printed in the same Year with the other, is the *only* Book on that Subject, which I ever heard of in the World,) it will be as much in vain for Him to go with me any farther in this Discourse, as if he was one of those, whom I took my Leave of in the *former* Paragraph. For I am here to proceed on the *Supposition* of the Truth, of what I have there both *Demonstrated and Explained*. He therefore *that hath Ears to hear, Let him hear, As Followeth.*

In

In my *First* Instance of the *Camera Obscura*, I consider'd the Paper as the Common or First Substance of All things *Contained in, Depicted on, or Existing in* it. But in the *Last* Instance of the *Looking-Glass*, the paper it self (*i. e.* that visible Object in the Glass *called* Paper) is *now* become an *Accident*, or second Substance, that is, a *secondary* or *dependent* Substance, namely, on the *Glass*, in which it is seen; *just* after the *same* Manner, as the Green Field is seen to Exist in the Paper, or the Iconic Moon in the Glass. Indeed I before consider'd both the Paper and the Moon as existing *primarily*, or *immediately* in the *Space* or *Expansion*, which I did in order to *extend* the Chain or Projection to its utmost Length; but here there is *no* need of being so very *particular*.

Let the Glass then stand as the Substance of the *Iconic Moon*, and consequently of the whole Visible Iconic *World*, contained or existing in it. That which I would advance is *this*;

That, As the Visible Iconic World exists in the Glass; the Glass *it self* exists in the *Mind* or *Soul* of Him that perceives
it

it. And therefore, as the Visible Object, which we call the Glass, is of the *same Nature, or World, or Order*, with *All* the Bodies of the Universe, we must Affirm the same of *All Indifferently*; which is the same as to say, that the *whole Visible World exists in Mind*, or in the Soul of him that perceives it.

Sophism

Now, this is the *Very Point* which, I think, I have demonstrated in the *Little Book*, before referred to; where besides, I have proved at large, by *Nine* several Arguments, that an *External World*, or Matter *not* dependent, for its *Existence*, on *Mind*, is an *Impossibility* and *Contradiction*.

Well then; In the *Text* we are told, that God made Heaven and Earth, or the whole material World *Ἐν Ἀρχῇ*. This may be called the *Major*, or *Universal* Proposition, of the Argument I am upon: And for as much as it is the *Word of God*, it may well pass, with us *Christians*, for an unquestionable *Axiom*. Now, to this I subjoin the Proposition, by me demonstrated, as the *Minor*; namely, that the visible or material World exists in Mind, *i. e. immediately*.

mediately in the Mind of him that seeth or perceiveth it; wherefore I *conclude* the *Meaning of the Text* to be the same, as if Moses had said, *In Mente Creavit DEUS*, &c. *i. e.* that *Mind, Soul, or Spirit*, is the *Ἀρχὴ*, in which God created the Heaven and the Earth.

But here, we must *again* remind ourselves, of the *Distinction*, of *Mediate and Immediate, First and Second Substance*, or the like, which I have all along proceeded on. For, it is supposed here, in the *first* place, that the *Ἀρχὴ* here spoken of in the Text, is *primarily* or *principally* to be understood, of the *Son of God*; who, tho' He
 Heb.i.3. is *but* the *μεσίτης*, or *middle Being* between God (*i. e.* *pure God*) and Man, yet is said to *uphold* All things, and is here given us as the *Ἀρχὴ* of the *whole Creation*.

When therefore I here affirm, on the Foundation of what I have *elsewhere* proved, that the visible or material World, which I (for Instance) see, exists *in me*, or in my particular Mind; I mean only to say, that my Mind is the *immediate Ἀρχὴ* or Substance, of the Object perceived; or that the visible World, which I see, exists
imme-

exists *immediately* in my particular Mind or Soul. And therefore whereas it is said in the Text, that the Heaven and the Earth, or the said visible World exists in the *Son of God*, the Meaning can be no other than *this*, that the said visible World exists *mediately* or *ultimately*, in the same Divine Person ; which is the same *again*, as if it had been said, that, as the visible World exists *immediately* in any Human or Created Mind ; so the said *Mind it self* exists *immediately* in the Son of God. For, this is now the *only possible* Meaning, which can remain, of this Saying, that *God created the World in his Son*. And to this ^{1 Tim. ii. 5.} agree the Words of the *Apostle*, who assures us, that *there is one*, or but one *mediator*, or *intermediate Being*, between *God and Man*, who is *the Man Christ Jesus*.

Here then, we have a true Picture given us of all *Creaturely Existence* ; that, it is not Existence *simple*, but only *Inexistence*. So that, if *Moses* had *only* said, that *God created the Heaven and the Earth*, or meant no more by *Ἐν Ἀρχῇ*, than we commonly mean by *Imprimis*, He had spoken *improperly*, not to say *untruly*. For, A

Creature, *as such*, is not *capable* of being made, that is, *simply* of existing, but only of *inexisting*.

Now, this we all know, is the *Formalis Ratio*, or most essential Difference of what is called an *Accident*. According to the vulgar Maxim in the Schools, *Accidentis esse est inesse*; And again, *Quod adest & abest sine subjecti interitu*, and the like. And accordingly we find *Substance*, not only defined *positively*, to be *Ens per se subsistens*, but described or explained by this *negative* Distinction, that it does not exist *in subjecto*, or after the *Manner* of an *Accident*, which always *necessarily* does so.

Not that I have any Design to introduce a *new Way* of Speaking, or to use my self to call a Creature by the *Name* of an *Accident*, for it is not *Words*, but *Things* I am concerned for: But only to express my Meaning, or rather that of the *Word of God*, by a *Term* or *Idea* commonly understood. For, however it may be *strictly* True, and, as I think, I have shewn it to be the Meaning of the Text, that All Creatures exist in that *precarious* and *dependent*

pendent Manner, which is *peculiar* to an *Accident* ; yet, as they do not all exist *immediately* in the same common Substance, *viz.* the Son of God, but at *several Distances* or *Projections* from Him, as before explained ; it may be said with good Propriety, (as also I have before *contended*) that there is not *only one*, but *many* Substances in Heaven and Earth, even as many as there are Beings, in which *other* Beings exist. *Nevertheless*, (not to say, for this Reason also) it may be said with the *same*, and indeed a *greater* degree of Propriety, that *Substance is but one*, or that there is but one Substance, *viz.* God, or *the Son* of God ;) for it does not belong to my Subject, in this Place, to make any Mention of the *Difference* between these :) For, though *one* of the Creatures of God, may *relatively* be consider'd as the *Substance* of *another* ; yet *This*, and *All together*, are no better than *Accidents*, with regard to the *Son of God*. And, this *Relation of Inexistence*, either *mediately* or *immediately*, in the said Divine Person, (However *odly* it may sound) is yet *All* that can be called the *absolute* Substance

or Essence of a Creature. For, *Accidentis totum esse est inesse.*

In like manner, as we learn from the *Text*, How we ought to *define* or *distinguish* a Creature, consider'd *generally as such*; so, by the same Doctrine of *Inexistence*, we have a general and universal *Canon* given us, whereby to define any one *particular Species* of Creatures. Which *Canon* is *this*: To define them only by their *Differences*, without any regard to what we commonly call the *Substance* of either. For now, we find it to be the Truth, that there is indeed but *one Substance*, which, being *common to All*, cannot properly enter into the *Definition of Any*.

As for *Instance*. Suppose it to be inquired, after what manner, we should define, or declare the Essence of *Matter*, or, what is called in *Physics*, *Corpus Naturale*; in which I comprehend (whatever others may Dream) the whole visible World, even all that is meant by Heaven and Earth, in the *Text*, *except* the *Souls* of *Men* and *Angels*.

In the *First* place, I inquire into the Meaning of my own *Intention*, which I find to be only *this*, namely, to tell the
Diffe-

Difference between *Mind* and *Matter*. And this indeed is *all*, that has ever been pretended *formally* to be meant by a *Definition*, However Philosophers have perplex'd themselves and others, in the *Actu Exer-*
cito of it.

But now *secondly*, we here find the *Block* which Others have stumbled at, and so may easily avoid it, which is this; that, *not Content* to shew the *Difference* between, *matter* and *mind*, by what they find *in Either*, they fancy they have left their Definitions *Imperfect*, because they have not distinguished the *Substances* of *Both*. And so they gravely tell us, in their Ignorance, that it is not impossible, or, that it cannot be known to the contrary, but that the Substance of Matter, may be also capable of *Thought*, and the Substance of Thought may be--- *I know not what*, material or extended.

But now we plainly see all this to be both *False*, and *Absurd*; And *both* in *two* Respects.

First False, as contradictory to the *Truth of the Text*, wherein we are told, that there is but one Substance, both of Mind
and

and Matter, which is God, or the Son of God.

Secondly False, as contrary to what I have elsewhere demonstrated, namely, that the immediate *Substance* of *Matter* is Mind; which, As on *one* hand it *forbids* us to have any thing to do with *Substance*, in the Definition of *Matter*, which would be to *include* Mind in the very *Purpose* of *excluding* it; so, on the *other* hand, it shews it to be no less a Contradiction, to affirm or suppose the *Mind* it self to be *material*, for then it would *not* be Mind, but would exist *in* Mind, as all Matter *necessarily* does.

But these I here reckon rather as *simple Falshoods*, than *Contradictions*. For, they are properly Contradictions *only* to *those*, who are already persuaded of the Truth of my *Principle*, or if you will, *Conclusion* elsewhere demonstrated; who are, either *too few* to be reckon'd upon, or rather, I believe, *too consistent* with themselves, to be capable of such Apparent Contradictions. But when I called them, as before, *Absurdities*, I meant it chiefly to *those*, with whom I am supposed to argue, whom

I chuse, for certain Reasons, no 'otherwise to distinguish, than only by their *Principles*; which here again I say, are not only *False*, but in their *own Account absurd*, or *doubly* a Contradiction.

First, to their own *prime* and *professed Intention*, in the Business of a Definition; which is not, as they confessedly make it, to *confound* things with, but to *distinguish* them from one another. And

Secondly to their Profession likewise, that they know *nothing at all* of the Substance of Matter, which therefore is a Demonstration to them, that it can have *nothing to do* in the Difference or Definition of it. For this would be to explain a *Notum* by an *Ignotum*; not to add, what in the Conceitedness of their Ignorance, they are pleased to Add themselves, *viz.* that it cannot be known to the contrary, but that the *Substance* of *Matter* may be also capable of *Thought*, which *rightly* (as we see) explained, is the *very Truth* of the Matter, and yet directly *opposite* to what they intend by it.

Here then we may justly say to such Philosophers as these, what *St. Paul* said
to

Act. xvii. to the *Athenians* ; *Whom therefore ye ignorantly worship, Him declare I unto you.*
 23. For, as *those* had *many Gods*, and yet were *'Atheoi* in the World, bearing testimony to this themselves, by their *Altar* dedicated to the *unknown God* ; so *these* having *many Substances* in their Words and Writings, are yet *professedly* ignorant of any *Difference* between them ; which, joined to their *own* Definition of the Word, is an Argument as clear as Light, that there can be *but one Substance*. But now this is the *very Reason*, why it is not seen ; for, as the *Minds* of Men are generally disposed, they have no other Notion of *Seeing* besides that of *Distinguishing*, and are even ready to *profess*, that *Light it self is not to be seen, but by the Help of Darkness.*

But my Reader perhaps is, by this Time, almost impatient to hear, what it is I wou'd put as the *Definition of Matter*, after using so many Words to shew him what does *not* belong to it.

But to this I Answer, I have *no new* Definition, either of *Matter* or *Mind*, to offer to the World ; but only to remove the

the *Darkness*, which hath hinder'd the Generality of Philosophers from resting on their *own* evident Perceptions: which is done, by shewing them, that the Substance of every Thing is something *different* from *The Thing it self*, and Quite of *Another Species*. And this we have seen to be the primary and original Meaning of the *Text*; so that now we have nothing to Hinder us from seeing Matter *as it is*. For, as we are *first* of all agreed, that the *Natures* of Things are no other than their *Differences*; And in the *next Place*, That the Difference here sought for, is *particularly* and *only That*, which is between *Matter* and *Mind*; what can possibly remain for the *Definition* of the thing in Question, but that particular *Difference* or *Property* which is most *Inward* and *Essential* to it, which is *Extension*, or, as expressed in the *Schools*, *Habere partes extra partes*, from whence *all the other* Properties or Differences of it arise? For to *this* also may be applied the Rule given us in the *Text*, That every thing ought to be consider'd as in an *Archè*.

In a word; We have seen that the *World* or *Species* called *Body* or *Matter* exists in the *World* or *Species* called *Mind* or *Spirit*; And that this *Last* exists in a *Third*, as essentially Different from the *Last*, as *that* is from the *First*; notwithstanding that *He* has condescended to be called our *Brother*. And therefore, As by *leaving out* the *Substance* of *Matter*, we cannot fail of defining it as we ought, by fixing only on the principal or most essential *Difference* of it; so, by the same Rule, we may and ought to define *Mind* it self. But I shall not here descend to the *particular* of this, but leave it to my intelligent Reader's Consideration. For, However he may find himself Distressed for *Words*, in which to express his intended Definition of a *Created* Mind, or Soul, or Spirit; yet, provided, on *one* hand, He takes care to *Exclude* the *Idol* of his Imagination, which he is apt to call the *Substance* of it, and on the *other*, to *distinguish* it sufficiently from *Matter*; He may assure himself he knows as much of the *general* Nature of the Being he is in Quest of,

of, as can possibly be known in his present *mortal Condition*.

Now from hence arises *another Canon* or *Rule* whereby to measure the Respective *Excellencies* of Created Things. I mean their *natural* or *Essential* Excellencies; not taking into Consideration, either the *Motions* of Bodies, or the *Inclinations* of Spirits; neither of which belongs to my present Subject. Which Canon is plainly *This*. That

The *nearer* any Being or Substance stands related, by *Inexistence*, to the *First Substance* of All, the *Ἀρχὴ* of the whole Creation, so much the *more* perfect or excellent it is.

Thus we find that *Mind* is more excellent than the whole *Visible World*, which may not improperly be called *original Matter*; And that *this*, in proportion, is more excellent than *Iconic Matter*, or the World which we behold as in a *Looking-Glass*, or that other before mention'd, which is spread on a piece of Paper, in a *Camera Obscura*. And the *Reason* of this is plain, because the *Last* of these exists in the *Second*, and the *Second* in the *First*.

And here comes in a very apposite *Distinction* made use of in the *Schools*, of *Formaliter* and *Eminenter*; which, applied to the *Two* Ideas of *Mind* and *Matter* (to drop the Mention of the Looking-Glass, &c.) will be found to run *thus*: That, as Matter exists in Mind, or is *contained* in it, it may be properly said of Mind, that, besides its own *Formal* Perfections, consider'd *as* Thinking Being, it is also *Eminently That*, which is here supposed to be compared with it, namely, *Body* or *Extension*; And therefore must *needs* be the more *perfect* of the Two, by the same Rule of Computation, by which the *Number Two* or *more*, or *many* several Perfections, are *more* excellent than *One*.

And thus, by considering each Thing in its own proper *Archè* or Order, And All in general, in the one great *Ἀρχὴ* of All, who is the *Logos* and *Son* of God, we find the Truth and Propriety of the Saying of the *Wise Man*, That God made all things in number, weight, and measure. Which, tho' capable of many particular Applications; yet, in the *general* Subject we are now upon, must, I think, be understood

Thus,

Thus, viz. That Mind is more excellent than Matter, in these *Three* Respects.

1. As having *more* Excellencies or constituent parts in *number*.

2. As standing *nearer* the *Center* of all Excellencies and Perfections, which answers to what we commonly call *Weight* in Bodies. And,

3. As containing *matter it self*, as a kind of *part* of its own Being; which supposes it, in *some* Sense or *other*, (however our *Words* may fail us) to be of greater *Extent* or *Measure* than the whole material Universe.

I observe All This, not only for the Dignity and Importance of the *Truth it self*, but as in *Opposition* to *Two* Ridiculous and Childish *Errors*, which are so frequently in the Mouths of those, who pass for the wise Men, and Philosophers of the World: Who, *First*, generally stile *Man*, or His *whole Person*, by the Name of *Microcosm*, or *Little World*; And yet *Secondly*, Being compelled by Evidence to acknowledge the Soul to be more excellent than Body, have no *better Measure* to account for it by, than by saying, that *immaterial*

terial Beings are more simple than Things material; which is not only *False* or *Contradictory*, but the very *contrary*, to the Truth.

And yet this is the strong Foundation, on which we are taught to build the great and important Point, of the *Immortality* of the *Soul*. For, As *Mortality* is *Corruption*, so *Incorruption* is *Immortality*. And so the Business is done, it being evident as Noon-day, that an immaterial, or *simple* Being, is not capable of *Corruption*, and therefore *must be* immortal: And this is called the *natural* Immortality of the Soul; An Immortality which *Power it self* cannot take from It.

Indeed it would be well for the greatest Part of the World, If *Sin* and *Error* (especially such *gross Abuses* of our Faculties as *These*) were *no Corruptions* of the Soul of Man; But, even this would but little help them to the End they drive at, as Philosophers; but rather totally overthrow it. For as the Soul appears to be the most *compounded Being* in the World, it must certainly in their Account appear to be the most *imperfect*; And if this does not prove
it

it to be the most *naturally mortal* and *corruptible* of any Creature in the World, it must be only for *this Reason*, because it proves it to be *nothing at all*, or a manifest *Contradiction*.

And truly no wonder, For the whole System of *this Kind* of Reasoning, is founded on a *real Contradiction in Terms*. For there is no *accounting* for such Absurdities as these, but by supposing, that at the *same time* that they call the Soul an *immaterial* Being, they *really consider* it as *material* or extended. And, for the Truth of this, I suppose I need not confine my Appeal only to those, whom I have *heard* declare as much in *express Terms*, but may extend it to the *Generality* of Philosophers, in all the Ages of the World. And therefore, no great wonder, if such *Parents*, I mean *Principles*, as These beget Children *after their own Likeness*. But to Return. I suppose, by this time, my intelligent Reader, begins to perceive, that I mean't something more than *Empty Panegyrick* upon the *Text*, when I called it, in the Beginning, *A Compendium of Science*, and a *Summary of pure Reason*, or *Philosophy*:
And

And will find, at the same time, that the *Apostle* meant something else, besides *Words of Complement*, upon the Son of God *Col. iii. 3.* when he told us, that *In Him are hid all the Treasures of Wisdom and Knowledge.* And therefore *Lastly*, with what exact Propriety, He proceeds from hence to caution us, against the Errors and Seducers of the World, *Saying; And this I say, Lest any Man should beguile you with enticing Words;* and again a little after, *Beware lest any Man spoil, or make a prey of you, through Philosophy and vain Deceit, after the Tradition of Men, after the Elements of the World, and not after Christ. For in him dwelleth all the Fullness of the Godhead bodily.*

Here then, We have another *Canon* or *Criterion*, whereby to distinguish the *True Philosophy* from the *False*. For, tho' the *Apostle* here calls *Philosophy* in the *Lump*, by the Name of *Vain Deceit*; yet we find he proceeds immediately in the next Words, to add the *Reason* of his Censure; *which Reason*, if we consider it, is as certain a *Rule* whereby to find the *True*, as to discover

cover and condemn the *False Philosophy*.
And the *Rule* is plainly This,

That we may reckon *That* to be the *False*, which is *After the Elements of this World, and not after Christ*; And therefore, *That* to be the *True*, which is according to *Christ*; who is the Ἀρχὴ τῆς κτίσεως τοῦ Θεοῦ, and in whom, are hid all the Treasures of *Wisdom and Knowledge*.

How far *this Character* of the *True*, is the very Difference and Distinction of that Science or Philosophy, which I have been hitherto deducing, I suppose I need not again observe to those, to whom I principally desire to write. And as for the rest, However dignified and distinguished, I have only *This* to propose to them; that they would not proceed to condemn, what they do not so much as pretend to understand. Which *Habit*, tho' it seems to be but a low Degree of *Virtue*, is yet, as I have found by constant Experience, so certain a means of *Light and Understanding*, that, I can hardly suppose it has ever failed of leading those that are possess'd of it, into All the Truths they have ever sought for. Ἐὰν μὴ πισεύετε, ἰδὲ μὲ οὐκ ἔχετε. Unless Isai. vii.
F you 9.

you believe [first] you cannot possibly understand. And this Habit of suspending, or not proceeding to judge before we understand, If it is not the Whole, is yet, I think, the most considerable Part or Ingredient, of this necessary Means of Knowledge, called Believing, by the Prophet; And, is so sure a Step to the Whole, either naturally, or by the Grace of God, that I would desire no more, than to find all my Readers possess'd of this Virtue. But this must be as it will. And so I proceed to

The Last Topic of my Discourse, which is to observe, (to the great Surprize of all the natural Philosophers and Persons in the World) That even natural Science or Philosophy it self, truly meant and understood, is wholly owing to the Assistance of Revelation.

By natural Science or Philosophy, I don't mean that particular Science, which is usually called by that Name, and otherwise by That of Physicks. But I mean the General Knowledge of the Natures of Things; and this, rightly understood, we find

find to be their *Inexistence*; or, The Dependence which they all have, either *mediately* or *immediately*, on the *Logos* or *Son of God*.

But then, As *no Man knoweth the Son*, Mat. xi.
but the Father, and He to whomsoever the ^{21.}
Son shall reveal himself; we may know
 for certain, that 'tis wholly owing to the
Revelation which he has made of himself,
 in the Scriptures, and more particularly as
 in the *Text*, that we know any thing truly
 of the *general Natures* of Things, and
 consequently of *True Philosophy*. For he
 is, as he has said himself, *Both the Way* Joh. xiv.
and the Truth, as well as *the Life*. That
 is, as our Subject here leads us to under-
 stand it, He is not only the principal *Ob-*
ject, and *End*, and *Substance*, and *every*
Thing else, which is of the *Essence*, of
True Religion, which leadeth to Life Eter-
 nal; But He is also Both our *Logic* and
 our *Metaphysics*; that is, in a word, The
 Truth of Truths, and the *Foundation-Stone*
 of the whole *Fabrick of Philosophy*.

And yet, I don't hereby intend to say, that even our *Vulgar Physics*, (which we know is founded on a *Contradiction*, and has no *Dependence* on the *Person* of the Son of God) is therefore *utterly and wholly false*. For, tho' it has nothing to do, but is rather an *Enemy* to the *Person*; yet it has *some Foundation* in the *Word*, of the Son of God, where the *Language* of *External Matter*, is almost *continually* used, and therefore *True* in his *Will*, tho' *nothing in it self*. But, what I say, is this. That *either* for this Reason, it must stand excluded from the sacred *Name* of Philosophy, and be contented with the *inferior* Title of a *manual* or *mechanic* Art, (As not tending in the least, to the *Chief End* of Man, Considered as a *Thinking Being*; which is the Knowledge of his *own*, and *All the Creature's Dependence* on the Logos or Son of God, but to the *worldly Uses and Conveniencies of Life*;) or, if it needs will be *called* Philology, it may be called also Col. ii. 4 by its *Christian* Name of *Pithanology*, or 1 Tim. vi. 20. *Science Falsely so called*: And then, we need

need not much fear the Danger of being *spoiled or puffed up* by it.

And yet, how vainly are we apt to think, that, by our mere *natural* Faculties, *without* the Help of the *Word* or *Wisdom* of God, we are not only *Masters*, and *Doctors* of *Philosophy*; But are also Able to *Delineate* a true Sytem of *Morality*, or of *Religion towards God*. And *this*, forsooth, we call by the Name of *Natural Religion*.

Well, and Let it be so *called*, since the *Wisdom* of the *World* will needs delight in *Contradictions*; I can testify no more than this; *That*,

As, by *Faith*, and *Prayer*, and a diligent *Meditation* on the *Word* of God, I have found for *my self*, and have here done my best, in short, to *convince* as many as will *Attend*, that the Logos or Son of God, is the general *ἄρχή* of *Being*, with respect to *All* the Creatures of God, And consequently, the *sole* Foundation of all that is *truly* called *Science* or *Philosophy*; so

so they need not fear, but in bearing me Company to the End of this Work, they will find much *more* Abundant Evidence to Convince them, that the *same* pre-eminent and incomparable Person, is also the *Source* of *Righteousness* and *Power*, and *whatever else* we are taught to comprehend within the Name of *True Religion*.

Joh. xiv. For No man cometh to the Father but by the Son. To whom be Glory and Dominion, from everlasting to everlasting, *Amen*.
Hallelujah!

12 AP 58

F I N I S.

ERRATA:

Page 7 line 12 read admit it. P. 10 in the Marg. r. Col. 1. 16, 18. Rev. iii. 14. P. 23 l. 14 r. dependent. P. 36 l. 10 r. as a thinking.

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